

RAMAZAAN KE MASAIL.

(Qur-aan aur Saheeh Ahaadees ki Raushni mein)

Taaleef : **Abu Al-Hasan Al-Hindi** (Hafizahullaah)

Allaah ta'aalaa farmaate hain :

“Aye Eemaan waalon tum par rozey farz kiye gaye hain jaisa ke tum se pehle ke logon par farz kiye gaye the taaki tum Muttaqi (parhezgaar) banjaao.” (183)

“Ramazaan ka maheena woh hai jis mein Qur-aan ko naazil kiya gaya jo (tamaam) insaano ke liye hidaayat hai aur (is mein) Haqq wa Baatil ki Nishaaniyan hai. Tum mein se jo shakhs is maheeney ko paaye usey rozah rakhna chaahiye (lekin) haan jo Beemaar ho ya Musaafir ho usey doosrey dinon mein yeh ginti poori karna chaahiye.

Allaah ka iraada tumhaare saath aasaani karne ka hai sakhti ka nahi. Woh chahta hai ke tum uski dee huyi hidaayat par uski badaiyaan bayaan karo aur uska shukar karo.” (185) [Soorah Al-Baqarah, Aayat : 183, 185]

RAMAZAAN KE BAAREY MEIN EK ZAEEF HADEES

Ramazaan Ka Pehla, Doosra Aur Teesra Ashrah.

“Ramazaan Ka Ibtidaai Hissah Rahmat Hai, Aur Darmiyaani Hissah Bakhshish Aur Aakhri Hissah Jahannam Se Azaadi Haasil Karne Ka Hai.”

[Saheeh Ibn Khuzaimah, Kitaab-Us-Siyaam, Hadees : **Zaeef (Weak)** : 1887]

Yeh Rivaayat Zaeef Hai, Kyun Ke :

* Iska Raavi Ali Bin Zaid Bin Jaduaan **“Zaeef” Hai.** (Taqreeb Ul-Tahzeeb : 4734)

* Jamhoor Muhaddiseen Ne Usey **Zaeef Kaha Hai**. (Zavaaed Ibn Maajah : 228)

* Imaam Abu Haatim (Rahimahullaah) Ne Kaha: “Yeh Hadees munkir Hai.”

[Al-Alal Laaban Abi Haatim : 1/249]

* Al-Albaani Ne Kaha: “**Munkar**” [Silsilatul-Ahaadees Az-Zaeefah Wal-Mauzooah : 871]

* Shaikh Abu Ishaq Al-Huwaini Masri (Hafizahullaah) Ne Kaha: “**Yeh Hadees Baatil Hai.**” [Al-Naafilatah Fee Al-Ahaadees Al-Zaeefah : 1/291]

FAAEDAH: Pata Nahin Musalmaan Kab Aqal Istimaal Karega **Saheeh Ahaadees Hone Ke Baavajood Zaeef Hadees phailaney Ki Kya Zaroorat Hai.**

Agar ILM Hone Ke Liye Phailaa Raha Hai Ke Falaan Hadees Zaeef (Weak) Hai Tou Koi Baat Nahin Lekin Us Zaeef (Weak) Hadees Ko Bhi Amal Karne Ke Liye Doosron Tak Pohancha Raha Hai Tou Kitni Buri Baat Hai. **Allaah Ta’aalaa Ki Rahmat Ko Mehdood Karke Musalmaan Ko Sochney Par Majboor Kar Diya Jaa Raha Hai.**

Jaisa Ke Ye Zaeef Hadees Hai Jis Mein Allaah Ki Rahmat Ko Sirf Ramazaan Ke Pehle Ashrah (Shuru Ke Dus Din) Tak Hi Mehdood Kardiya Aur Maghfirat Doosra Ashrah (Doosrey Dus Din) Tak Aur Jahannam Se Nijaat Teesra Ashrah (Aakhri Ke Dus Din) Tak **Kya Allaah Ta’aalaa Poorey Maheenah Ek Saath Teen Cheezein (Rahmat, Maghfirat, Jahannam Se Azaadi) Nahin Karsakta ? (Allaah Ki Panaah).**

Woh (Allaah) Tou Har Cheez Par Qudrat Rakhney Waala Hai. Aur Hadd Tou Yeh Hai Ke Teeno Ashrah Ke Duaaein Bhi Maujood Hai Har Dus Din Ke Liye Alag Alag. **Aur (Shaitaan) Tou Tumhein Allaah Ta’aalaa Par Un Baaton Ke Kehne Ka Hukm Deta Hai Jin Ka Tumhein ILM Nahin.**

[Soorah Al-Baqarah, Aayat : 169]

RASOOL ALLAAH (ﷺ) KA RAMAZAAN MEIN MA'MOOL.

Raavi-e-Hadees Abdullah Bin Abbaas (Raziyallaahu Anhu),

Nabi Kareem Sakhaavat (Generous) Aur Khair Ke Muaamley Mein Sab Se Zyaada Sakhi The Aur Aap Ki Sakhaavat Us Waqt Aur Badh Jaati Thi Jab Jibreel (Alaihis Salaam) Aap Se Ramazaan Mein Miltey,

Jibreel (Alaihis Salaam) Aap Se Ramazaan Ki Har Raat Mein Miltey Yahaan Tak Ke Ramazaan Guzar Jaata. Nabi Kareem (ﷺ) Jibreel (Alaihis Salaam) Se Qur-aan Ka Daur Karte The. Jab Jibreel (Alaihis Salaam) Aap Se Milney Lagte Tou Aap Chalti Hawaa Se Bhi Zyaada Bhalaayi Pohanchaane Mein Sakhi Hojaaya Karte The.

[Saheeh Al-Bukhaari, Kitaab-Us-Saum (Fasting), Hadees : 1902]

RAMAZAAN MEIN UMRAH KARNE KI FAZEELAT.

Raavi-e-Hadees Ibn Abbaas (Raziyallaahu Anhu),

Jab Rasool Allaah Hajjat-Ul-Vidaa Se Waapas Huye Tou Aap Ne Umm Sinaan Ansaariyah Aurat Se Daryaaft Farmaaya Ke: "Tu Hajj Karne Nahin Gayi ?" Un hone Arz Kee Ke: Fulaan Ke Baap Ya'ni Mere Khaavind Ke Do (2) Oont Paani Pilaaney Ke The Ek Par Tou Woh Khud Hajj Ko Chaley Gaye Aur Doosra (Oont) Hamaari Zameen Sairaab (Irrigation) Karta Hai.

Nabi (ﷺ) Ne Us Par Farmaaya: "**Ramazaan Mein Umrah Karna Mere Saath Hajj Karne Ke Baraabar Hai.**" [Saheeh Al-Bukhaari, Hadees : 1863]

ROZEY SE MUTALLIQ YEH HADEES KALAAM ILAAHI KE TAUR PAR WAARID HUI HAI.

(Ya'ni Allaah Ne Khud Aisa Farmaaya Hai)

Abu Hurairah (Raziyallaahu Anhu) Se Rivaayat Hai Ke Nabi (ﷺ) Ne Farmaaya :

“Allaah Azza Vajall Farmaata Hai Ke: Rozah Khaalis Mere Liye Hota Hai Aur Main Hi Us Ka Badlah Deta Hoon Bandah Apni Shahwat (Sexual Desire), Khaana, Peena, Meri Razaa Ke Liye Chhordta Hai. **Aur Rozah Gunaahon Se Bachney Ki Dhaal Hai Aur Rozey Daar Ke Liye Do (2) Khushiyaan Hain,**

ek Khushi Us Waqt Jab Woh Iftaar Karta Hai Aur Doosri Khushi Us Waqt Jab Woh Apne Rabb Se Milta Hai Aur Rozey Daar Ke Mooh Ki Boo Allaah Ke Nazdeek Mushk Ambar Ki Khushbu Se Zyaada Paakeeza Hai.” [Saheeh Al-Bukhaari : 7492]

RAMAZAAN KE MAHEENEY KA AAGHAZ.

Raavi-e-Hadees **Ibn Umar** (Raziyallaahu Anhu),

Rasool Allaah (ﷺ) Ne Farmaaya: “**Jab Ramazaan Ka Chaand Dekho Tou Rozah Shuru Kardo Aur Jab Shawwaal Ka Chaand Dekho Tou Rozah Iftaar Kardo (Ya'ni Rozey Rakhna Khatm Kardo), Aur Agar Abar (Clouds) Ho Tou Andazey Se Kaam Karo.**” (Ya'ni Tees (30) Rozey Poorey Karlo)

[Saheeh Al-Bukhaari, Hadees : 1900]

RAMAZAAN KI FAZEELAT KA BAYAAN.

Raavi-e-Hadees Abu Hurairah, Rasool Allaah (ﷺ) Ne Farmaaya :

“Jab Ramazaan Ki Pehli Raat Aati Hai Tou Shaitaan Aur Sarkash Jinon Ko Jakad Diya Jaata Hai. Jahannam Ke Darwaazey Band Kar Diye Jaatey Hai, Un Mein Se Koi Darwaaza Khula Nahin Rehta Aur Jannat Ke Darwaazey Khol Diye Jaatey Hai, Un Mein Se Koi Darwaaza Band Nahin Rehta.

Aur Ek ILaan Karne Waala Munaadi Karta Hai: **Aye Neki Ke Talabgaar, Aagey Badh Aur Aye Buraayi Ke Talabgaar Rukja.** Aur Allaah Ta’aalaa Jahannam Se (Ba’z) Logon Ko Azaad Karta Hai. **(Ramazaan Mein) Har Raat Isi Tarah Hota Hai.”**

[Sunan Ibn Maajah, Hadees (Saheeh) by Al-Albaani: 1642 ; At-Tirmizee: 682]

JO KISI ROZEDAAR KA ROZA IFTAAR KARWAAYE TOU USKO BHI USKE BARAABAR SAWAAB MILEGA.

Zaid Bin Khalid Al-Juhaniy (Raziyallaahu Anhu) Se Rivaayat Hai Ki,

Rasool Allaah (ﷺ) Ne Farmaya :

“Jo Kisi Rozedaar Ka Rozah Iftar Karwaaye Tou Usko Bhi Uske Baraabar Sawaab Milega Aur Rozedaar Ke Sawaab mein Kami Bhi Na Hogi.”

[Sunan Ibn Majah : 1746, Saheeh]

ROZEDAAR KI DUAA RADD NAHI HOTI.

A'bdullah Bin Amr Bin Aas (Raziyallaahu Anhu) Se Rivaayat Hai Ke,

Rasool Allaah (ﷺ) Ne Farmaaya :

“Rozey Daar Ke Liye Rozah Kholtey Waqt Duaa Aisi Hoti Hai Jo Radd Nahi Hoti.”

[Sunan Ibn Maajah, Hadees (Hasan) : 1753]

FAAEDAH: Rzah Kholney Ka Waqt Duaa Ki Qubooliyat Ka Waqt Hai, Isliye Us Mauqey Par Apne Liye Aur Apne Ahl Va Ayaal Ke Liye Khair Va Barkat Aur Zarooriyaat Poori Hone Ki Duaa Karna Munaasib Hai.

BAGHAIR UZR (EXCUSE) KE ROZAH CHHORDNA.

Aboo Hurairah Marfooan Yun Rivaayat Hai Ke: **“Agar Kisi Ne Ramazaan Mein Kisi UZR (Excuse) Aur Marz Ke Baghair Ek (1) Din Ka Bhi Rozah Nahin Rakha Tou Saari Umr Ke Rozey Bhi Us Ka Badlah Na Hongey.”**

Aur Ibn Mas’ood Ka Bhi Yahī Qaul Hai Aur Saeed Bin Musayyab, Sha’biy Aur Ibn Jubair Aur Ibraaheem Aur Qataadah Aur Hammad Ne Bhi Farmaaya Ke: Uske Badlah Mein Ek (1) Din Rozah Rakhna Chaahiye.

[Saheeh Al-Bukhaari, Jild-3, Kitaab As-Saum, Baab 29, Above of Hadees : 1935]

ROZEDAAR KE LIYE TARR YA KHUSHK MISWAAK ISTIMAAL KARNA DURUST HAI.

Aamir Bin Rabeeah (Raziyallaahu Anhu) Se Rivaayat Hai Ke, Unho Ne Kaha :

Main Ne Nabi (ﷺ) Ko Rozah Ki Haalat Mein Bey Shumaar Dafa' Wuzu Mein Miswaak Karte Dekha.

Aur Abu Hurairah (Raziyallaahu Anhu) Ne Nabi (ﷺ) Ki Yeh Hadees Bayaan Ki Ke :

“Agar Meri Ummat Par Mushkil Na Hoti Tou Main Har Wuzu Ke Saath Miswaak Ka Hukm Waajiban Dey Deta.”

Isi Tarah Ki Hadees Jaabir Aur Zaid Bin Khaalid (Raziyallaahu'anhumaa) Ki Bhi Nabi Kareem (ﷺ) Se Manqool Hai. Is Mein Nabi (ﷺ) Ne **“Rozey Daar Waghaira Ki Koi Takhsees Nahin Ki.” (Ya'ni Miswaak Ke Silsiley Mein Rozey Daar Aur Ghair Rozey Daar Ke Darmiyaan Farq Nahin Kiya)**

Aaishah (Raziyallaahu'anha) Ne Nabi Kareem (ﷺ) Ka Yeh Farmaan Naqal Kiya Ke (Miswaak) Mooh Ko Paak Rakhne Waali Aur Rabb Ki Razaa Ka Sabab Hai,

Aur Ataa Aur Qataadah (Raziyallaahu'anhumaa) Ne Kaha: **Rozey Daar Apna Thook Nigal Sakta Hai.** [Saheeh Al-Bukhaari, Kitaab As-Saum, Baab : 27, Above of Hadees : 1934]

JO SHAKHS RAMAZAAN MEIN JHOOT BOLNA AUR DAGHAABAAZI KARNA NA CHHORDEY.

Raavi-e-Hadees Abu Hurairah (Raziyallaahu Anhu),

Nabi (ﷺ) Ne Farmaaya: “Agar Koi Shakhs Jhoot Bolna Aur Daghaabaazi Karna (Rozey Rakhkar Bhi) Na Chhordey **Tou Allaah Ta’aalaa Ko Uski Koi Zaroorat Nahin Ke Woh Apna Khaana Peena Chhord Dey.**”

[Saheeh Al-Bukhaari : 1903 ; Abu Daawood: 2362 ; Ibn Maajah: 1689 ; At-Tirmizee : 707]

TASHREEH: Maloom Hua Ke Roazah Ki Haalat Mein Jhoot Aur Daghaabaazi Na Chhord Ne Waala **Insaan Rozah Ki Tauheen Karta Hai** Is Liye Allaah Ke Yahaan Us Ke Rozey Ka Koi Wazan Nahin.

AR-RAYYAAN SIRF ROZEDAARON KA DARVAAZH.

Nabi (ﷺ) Ne Farmaaya: “Jannat Ka Ek (1) Darvaazah Hai Jisey Ar-Rayyaan Kehte Hain Qiyaamat Ke Din Us Darwaazey Se Sirf Rozedaar Hi Jannat Mein Daakhil Hongey, Unke Siwa Aur Koi Us Mein Se Nahin Daakhil Hoga.

Pukaara Jaayega Ke Rozedaar Kahaan Hai ? Woh Khadey Ho Jaaengey Unke Siwa Usse Aur Koi Nahin Andar Jaaney Paayega Aur **Jab Ye Log Andar Chaley Jaaengey Tou Yeh Darwaazah Band Kardiya Jaayega, Phir Usse Koi Andar Na Jaa Sakega.**”

[Saheeh Al-Bukhaari, Hadees : 1896]

ROZAH RAKHNE KI FAZEELAT.

Raavi-e-Hadees Abu Hurairah (Raziyallaahu Anhu),

Rasool Allaah (ﷺ) Ne Farmaaya: “Allaah (Ta’aalaa) Farmaata Hai Ke: Aadam Ke Betey Ka Har Neyk Amal Khud Usi Ke Liye Hai **Magar Rozey Ke Woh Khaas Mere Liye Hai Aur Main Hi Uska Badla Doonga**

Aur Rozah Gunaahon Ki Ek (1) Dhaal Hai, Agar Koi Rozey Se Ho Tou Usey Fahash Goyi Na Karni Chaahiye Aur Na Shor Machaaye. Agar Koi Shakhs Usko Gaali Dey Yaa Ladna Chaahey Tou Uska Jawaab Sirf Yeh Ho Ke Main Ek (1) Rozedaar Aadmi Hoon,

Us Zaat Ki Qasam Jis Ke Haath Mein Muhammad (ﷺ) Ki Jaan Hai ! **Rozedaar Ki Muoh Ki Boo Allaah Ta’aalaa Ke Nazdeek Mushk Ki Khushbu Se Bhi Zyaada Behtar Hai**,

Rozedaar Ko Do (2) Khushiyaan Haasil Hogi [Ek (1) Tou Jab) Woh Iftaar Karta Hai Tou Khush Hota Hai Aur (Doosrey) Jab Woh Apne Rabb Se Mulaqaat Karega Tou Apne Rozey Ka Sawaab Paakar Khush Hoga.” [Saheeh Al-Bukhaari, Hadees : 1904]

NABI (ﷺ) KA FARMAANA KE “BILAAL KI AZAAN (KI AAWAAZ) TUMHEIN SEHRI KHAANE SE NA ROKEY.”

Aaishah (Radiyahallaahu'anha) Se Rivaayat Hai Ke Bilaal (Raziyallaahu Anhu) Kuch Raat Rahey Se Pehle Azaan Dey Diya Karte The Isliye Rasool Allaah (ﷺ) Ne Farmaaya :

“Jab Tak Ibn Umm Maktoom (Raziyallaahu Anhu) Azaan Na Dein Tum Khaatey Peetey Raho Kyun Ke Woh Subah Saadiq Ke Tuloo’ Se Pehle Azaan Nahin Detey.”

Qaasim Ne Bayaan Kiya Donon [Bilaal Aur Ibn Umm Maktoom (Radiyahallaahu'anhumaa)] Ki Azaan Ke Darmiyaan Sirf Itna Faasla Hota Ke Ek Chadhtey Tou Doosrey Utartey.

TASHREEH: Allaamah Qastalaani (Rahimahullaah) Ne Naqal Kiya Ke Sahaabah Ki Sehri Bohat Qaleel (Kam) Hoti Thi. Ek Aadh Khajoor Ya Ek Aadh Luqma Is Liye Yeh Qaleel (Bohat Kam) Faasla Batlaaya Gaya. Is Hadees Mein Saaf Mazkoor Hai Ke Bilaal Subah Saadiq Se Pehle Azaan Diya Karte The Yeh Unki Sehri Ki Azaan Hoti Thi Aur Abdullaah Bin Umm Maktoom (Raziyallaahu Anhu) Fajr Ki Azaan Us Waqt Detey Jab Log Unse Kehte Ke Fajr Ho Gayi Hai Kyunke Woh Khud Naabeena (Blind) The.

Allaamah Qastalaani (Rahimahullah) Farmaate Hain :

Bilaal (Raziyallaahu Anhu) Fajr Se Qabl Azaan Dey Kar Us Jagah Duaa' Ke Liye Tehrey Rehtey Aur Fajr Ka Intizaar Kartey Jab Tuloo' Fajr Qareeb Hoti Tou Wahaan Se Neechey Utar Kar Ibn Umm Maktoom Ko Ittilaa' Karte Aur Woh Phir Fajr Ki Azaan Diya Karte The. Qur-aan Ki Aayat [Al-Baqarah, Aayat : 187] Se Yeh Bhi Zaahir Hota Hai Ke Subah Saadiq Numaayaan Ho Jaaney Tak Sehri Khaane Ki Ijaazat Hai.

Jo Log Raat Rehte Huye Sehri Khaa Letey Hai Yeh Sunnat Ke Khilaaf Hai.

Sunnat Sehri Wohi Hai Ke Us Se Faarigh Hone Aur Fajr Ke Namaaz Shuru Karne Ke Darmiyaan Sirf Itna Faasla Ho Jitna Ke Pachaas (50) Aayaat Ke Padhney Mein Waqt Lagta Hai Tuloo' Fajr Ke Ba'd Sehri Khaana Jaaez Nahin Hai.

[Saheeh Al-Bukhaari, Hadees : 1918-19]

AADMI FAJR KI AZAAN SUNEY AUR BARTAN USKE HAATH MEIN HO.

Abu Hurairah (Raziyallaahu Anhu) Ne Bayaan Kiya Ke Rasool Allaah (ﷺ) Ne Farmaaya: **“Tum Mein Se Jab Koi Azaan (Fajr) Suney Aur Bartan Us Ke Haath Mein Ho To Usey Rakhey Nahin Balke Apni Zaroorat Poori Kar Ley.”**

FAAEDAH: Sehri Ka Waqt Tang Ho Raha Ho Aur Azaan Fajr Apne Waqt Subah Par Shuru Ho Jaaye Tou Ijaazat Hai Ke Insaan Paani Pee Ley

Aur Do (2) Chaar (4) Luqmey (Nivaaley) Ley Ley, Magar Chaai (Tea) Ki Tarah Ke Mashroob (Peeney Ki Cheez) Ki Chuskiyaan Lena Durust Nahin Hoga.

[Sunan Abu Daawood, Hadees (**Hasan**) : 2350]

JAB KOI BHOOL KAR KHAAL YA PEELEY TOU USEY CHAAHIYE KI APNA ROZAH POORA KARE.

Abu Hurairah (Raziyallaahu Anhu) Se Rivaayat Hai, Rasool Allaah (ﷺ) Ne Farmaya: ***“Jab Koi Bhool Gaya Aur Khaaliya Aur Peeliya Tou **Usey Chaahiye Ki Apna Roza Poora Kare, Kyunke Usey Allaah Ta’aalaa Ne Khilaaya Aur Pilaaya Hai.**”***

[Saheeh Al-Bukhaari, Hadees : 1933]

ROZAH IFTAAR KARNE KA WAQT.

Aasim Bin Umar Bin Khattaab (Raziyallaahu Anhu) Se Suna, Unse Unke Baap Umar (Raziyallaahu Anhu) Ne Bayaan Kiya Ke Rasool Allaah (ﷺ) Ne Farmaaya :

“Jab Raat Is Taraf [Mashriq (East)] Se Aaye Aur Din Udhar Maghrib (West) Mein Chala Jaaye Ke Sooraj Doob Jaaye Tou Rozah Ke Iftaar Ka Waqt Aagaya.”

[Saheeh Al-Bukhaari, Hadees : 1954 ; Muslim : 2558 or 1100]

KHAJOOR SE IFTAAR KARE AUR AGAR KHAJOOR NA MILEY TOU PAANI SE KAREIN.

Salmaan Bin Amr (Raziyallaahu Anhu) Se Rivaayat Hai Ki,

Rasool Allaah (ﷺ) Ne Farmaya: ***“Jab Tum Mein Se Koi Rozah Iftar Karne Lagey Tou Khajoor Se Iftaar Kare Aur Agar Khajoor Na Miley Tou Paani Se Kare Kyunki Paani Paak Karne Wala Hai.”*** [Sunan Ibn Majah : 1699, Saheeh]

ROZAH IFTAAR KARTE WAQT KI SAHEEH DUAA.

“**Bismillaah**” Kehkar Rozah iftaar karna Chaahiye Phir Rozah Iftaar Ke Ba’d Yeh Duaa Padhein Jo Ke Nabi (ﷺ) Se Saabit Hai.

“**Zahabaz- Zama’u Wabtallatil-'Urooqu Wa Sabatal-Ajru In Shaa Allaah.**”

TARJUMA: Pyaas Chali Gayi Aur Ragein Tarr Hogayi Aur Agar Allaah Ne Chaaha Tou Ajar Saabit Ho Gaya. [Sunan Abu Daawood, Hadees (Hasan) : 2357]

FAAEDAH: Rozah Iftaar Karte Waqt Ki Duaa Jo Awaam Mein Mash-hoor Hai Uski Koi Asal Nahin Jab Ke Ek Hadees Mein Kuch Is Tarah Ke Alfaaz Miltey Hain : [Abu Daawood : 2358 (Zaeef/Weak)] Lekin Mursal Hone Ki Wajah Se Is Duaa Ke Padhney Se Guraiz (Bachna) Kiya Jaaye.

IFTAAR MEIN 2, 3 MINUTE KI TAAKHEER (DER) NAHIN BALKE JALDI KARNI CHAAHIYE.

Sahl Bin Sa’d (Raziyallaahu Anhu) Se Rivaayat Hai Ke Rasool Allaah (ﷺ) Ne Farmaaya: “**Meri Ummat Ke Loagon Mein Us Waqt Tak Khair Baaqi Rahegi, Jab Tak Woh Iftaar Mein Jaldi Karte Rahengey.**”

[Saheeh Al-Bukhaari, Hadees : 1957 ; Saheeh Muslim : 2554 ; At-Tirmizee : 699]

FAAEDAH: Is Hadees Se Maloom Hua Ke Woh Log Khataa (Gunaah) Par Hain Jo Qasadan (Jaan Booj Kar) Rozah Der Se Iftaar Karte Hain Aur Usey Ahtiyaat Ka Naam Detey Hain. **Hamaare Yahaan Bhi Yahood Va Nasaaraa Ke Naqsh-e-Qadam Par Chaltey Huye Jis Tarah Woh Log Iftaar Karne Mein Der Karte Hain.**

Jaisa Ke Nabi (ﷺ) Ka Farmaan [Sunan Abu Daawood, Hadees (Hasan) : 2353] Mein Maujood Hai Usi Tarah Aaj Musalmaan Azaan Ho Ne Ke Baavajood Saairan Ka Intizaar Kar Kar Nabi (ﷺ) Ki Baat Ki Naa Farmaani Ke Murtakib Ho Rahey Hain

Kyun Ke Azaan Saairan Se Pehle Hoti Hai Aur Azaan Ke Bajaaye Saairan Par Apna Roazah Kholney Mein Deyr Kar Rahey Hain.

Aisa Karne Se Awwal To Nabi (ﷺ) Ki Naa Farmaani Hai Aur Us Par Nabi (ﷺ) Ka Farmaan Ke **“Tum Khair Par Rahogey Jab Tak Iftaar Mein Jaldi Karogey”** Is Ni'mat Se Bhi Mehroom Ho Jaatey Hai. Allaah Musalmaanon Ko Samajhne Ki Taufeeq Dey.

Ya'ni Waqt Ho Jaaney Ke Ba'd Phir Iftaar Mein Der Na Karna Chaahiye. Abu Dawood (Rahimahullaah) Ne Abu Hurairah (Raziyallaahu Anhu) Se Nikaala Yahood Aur Nasaaraa Der Karte Hai, Haakim Ki Rivaayat Mein Hai Ke Meri Ummat Hamesha Meri Sunnat Par Rahegi Jab Tak Rozah Ke Iftaar Mein Taarey (Stars) Nikalney Ka Intizaar Na Karegi.

Ibn Abdul Birr Ne Kaha: **Rozah Jald Iftaar Karne Aur Sehri Der Mein Khaaney Ki Hadeesein Saheeh Aur Mutaavitar Hai.** Abdur Razzaaq Ne Nikaala Ke Nabi (ﷺ) Ke Ashaab (Radiyahallaahu'anhum) **Sab Logon Se Rozah Jaldi Kholtey Aur Sehri Khaaney Mein Logon Se Der Karte.** Magar Hamaare Zamaaney Mein Amooman Loag Rozah Der Se Kholtey Hai Aur Sehri Jaldi Khaa Letey Hai Isi Wajah Se Un Par Tabaahi Aarahi Hai. Nabi (ﷺ) Ka Farmaana Durust Thaa. **Jab Musalmaanon Ne Sunnat Par Chalna Chhord Diya Roz Baroz Unka Tanzal (giraavat) Hota Gaya.**

IFTAAR MEIN TAAKHEER (DER) KARNA YAHOOD AUR NASAARAA KA KAAM.

Abu Hurairah (Raziyallaahu Anhu) Se Rivaayat Hai Ke Rasool Allaah (ﷺ) Ne Farmaaya: **“Deen Us Waqt Tak Ghaalib (Haavi) Raheyga Jab Tak Loag Iftaar Karne Mein Jaldi Karte Rahengey Kyun Ke Yahood Va Nasaaraa Taakheer (Der) Se Iftaar Karte Hain.”** [Sunan Abu Daawood, Hadees [Hasan] : 2353. Ibn Maajah : 1698]

ROZEDAAR KA ROZEY MEIN APNI BEEWI KA BOSAH LENA.

Zainab Ne Apni Waalidah Se Rivaayat Kiya: [Umme Salamah (Radiyah'anha)] Ne Bayaan Kiya Ke,

Main Rasool Allaah (ﷺ) Ke Saath Ek Chaadar Mein (Lapeti Hui) Thi Ke Mujhe Haiz (periods) Aagaya. Isliye Main Chupke Se Nikal Aayi Aur Apna Haiz Ka Kapda Pehanliya. Nabi (ﷺ) Ne Poocha Kya Baat Huyi ? **Kya Haiz Aagaya Hai ?**

Main Ne Kaha: **Haan**, Phir Main Nabi (ﷺ) Ke Saath Usi Chaadar Mein Chali Gayi Aur **Umme Salamah (Radiyah'anha) Aur Rasool Allaah (ﷺ) Ek Hi Bartan Se Ghusl (Janaabat) Kiya Karte The Aur Nabi (ﷺ) Rozey Se Hone Ke Baavajood Unka Bosah Letey The.** [Saheeh Al-Bukhaari, Hadees : 1929]

ROZEY KE MUAAMLEY MEIN BOODHEY AUR JAWAAN KE DARMIYAAN FARQ KA BAYAAN.

Raavi-e-Hadees Abdullaah Bin Amr Bin Al-Aas (Raziyallaahu Anhu),

Unho Ne Kaha : Hum Nabi Ke Paas The, **Ek Naujawaan Aaya Aur Kaha Aye Allaah Ke Rasool Kya Main Rozey Ki Haalat Mein Bosah Ley Sakta Hoon ?**

Nabi (ﷺ) Ne Farmaaya : **Nahin !**

Phir Ek Boodhaa Aadmi Aaya Aur Usney Kaha Mai Rozey Ki Haalat Mein Bosah Ley Sakta Hoon ? Nabi (ﷺ) Ne Farmaaya : **Haan.**

Sahaabi Ne Kaha Hum Ne Ek Doosrey Ki Taraf Dekha Tou Rasool Allaah Ne Farmaaya: **"Boodhaa Apne Nafs Par Qaabu (control mein) Rakhta Hai."**

[Silsilatul-Ahaadeesus-Saheehah, Jild:2, Kitaab (17) As-Siyaam Wal-Qiyaam, Page: 507, Hadees: 2223. Takhreej : As-Saheehah: 1606 ; Ahmad (2/185,221)]

KYA KHUSHBU LAGAANEY SE ROZAH TOOT TA HAI ?

Fatwey Ki Permanent Committee Ne Kaha :

"Tamaam Qism Ki Boo Ya Khushbu, Chaahey Woh Atar Ho Ya Kuch Aur, Isse Rozah Nahi Toot-ta Agarchey Woh Ramazaan Ka Maheena Ho Ya Koi Aur Waqt Ho, Rozah Chaahey Farz Ho Ya Nafal (**Khushbu Lagaaney Se Rozah Nahi Toot-ta**)."

[Fataawa Al-Lajnah Ad-Daaimah : 271/10]

RAMAZAAN KE MAHEENEY KE QIYAAM KA BAYAAN.

Abu Zarr (Raziyallaahu Anhu) Se Rivaayat Hai, Unho Ne Farmaaya :

Hum Ne Rasool Allaah (ﷺ) Ke Saath Ramazaan Ke Roazey Rakhey. Rasool Allaah Ne Un Ayyaam Mein Qiyaam Na Farmaaya Hatta Ke Saat (7) Raatein Baaqi Reh Gayi, Tou Saatvi Raat Nabi (ﷺ) Ne Humein Namaaz (Taraaveeh) Padhaayi Hatta Ke Taqreeban Tihaai (one third) Raat Guzar Gayi,

Phir Usse Mutsal (Connected) Chhati Raat (6th night) Aayi Tou Nabi (ﷺ) Ne Qiyaam Na Farmaaya, Phir Usse Mutsal Paanchvi (5th) Raat Aayi Tou Nabi (ﷺ) Ne Humein Namaaz (Taraaveeh) Padhaayi Hatta Ke Taqreeban Aadhi (Half) Raat Guzar Gayi. Main Ne Arz Kiya: Aye Allaah Ke Rasool ! Kaash Aap Humein Is Raat Ka Baaqi Hissah Bhi Ataa Farmaate. (Poori Raat Qiyaam Farmaate)

Tou Nabi (ﷺ) Ne Farmaaya: **"Jo Shakhs Imaam Ke Saath Uske Faarigh Hone Tak Qiyaam Karta Hai (Uska) Woh (Qiyaam) Poori Raat Ke (Qiyaam Ke) Baraabar Hota Hai."** Phir Usse Mutsal Chauthi (4th) Raat Aayi Tou Rasool Allaah (ﷺ) Ne Qiyaam Na Farmaaya.

Phir Usse Mutsal Teesri (3rd) Raat Aayi Tou Nabi (ﷺ) Ne Apni Khawaateen (Wives) Aur Ahl Khaanah (Family) Ko ikattha Kiya, Aur (Bohat Zyaada) Log Bhi Jamaa Hogaye.

Nabi (ﷺ) Ne Humein Namaaz Padhaayi Hatta Ke **Humein Khatrah Mehsoos Hua Ke Hamaari Falaah Chhooth Jaayegi.**

(Abu Zarr (Raziyallaahu Anhu) Se) Poocha Gaya: **Falaah Ka Kya Matlab Hai ? Farmaaya: Suhoor (Sehri) Ka Khaana.** Phir Farmaaya: Uske Ba'd Maheeney Ki **Baaqi Raaton Mein Rasool Allaah (ﷺ) Ne Humein Namaaz (Taraaveeh) Nahin Padhaayi.** [Sunan Ibn Maajah, Hadees : (Saheeh) : 1327 ; Abu Daawood : 1375 ; At-Tirmizee : 806 ; An-Nasaai : 1365 ; Ibn Khuzaimah : 2206 ; Ibn Hibbaan : 919]

FAAEDAH: Ramazaan Ka Aakhri Ashrey Mein Ibaadat Ka Ihtimaam Ma'mool Se Zyaada Karna Chaahiye. Namaaz Taraaveeh Nafal Namaaz Hai, Isliye Nabi (ﷺ) Ne Poora Maheenah Nahin Padhaayi, Sirf Chand Raatein Padhaayi.

Nafal Namaaz Mein Tilaavat Ki Koi Khaas Miqdaar (Quantity) Muqarrar Karna Zaroori Nahin, Kisi Din Taveel (Lamba) Aur Kisi Din Mukhtasar Qiyaam Ho Sakta Hai.

Taveel (Lambi) Namaaz Padhne Ka iraada Ho Tou Tilaavat Zyaada Karli Jaaye Ya Tilaavat Tarteel (Tahar Tahar Ke Padhna) Ke Saath Ki Jaaye, Rakatein Zyaada Karne Ki Zaroorat Nahi,

Kisi Rivaayat Mein Yeh Saraahat Nahin Ke Nabi (ﷺ) Ne Un Raaton Mein Rakaton Ki Ta'daad Mein Izaafah Farmaaya Balke Aaishah (Raziyallaahu'anha) Ke Farmaan Ke Mutaabiq **Rasool Allaah (ﷺ) Ki Namaaz Ramazaan Mein Bhi Aur Doosrey Maheenon Mein Bhi Witron Sameyt Gyaarah (11) Hi Hoti Thi.**

[Saheeh Al-Bukhaari, Hadees : 1147]

Namaaz Taraaveeh Mein Auraton Aur Bachchon Ko Bhi Shareek Hona Chaahiye. Sehri Ka Khaana Bhi Ahmiyat Ka Haamil (Shaamil) Hai. Yeh Musalmaanon Aur Ghair Musalmaanon Ke Rozon Mein Imtiyaaz (Farq) Bhi Hai Aur Baa'as (Maqsad) Barkat

Bhi, Isliye Sahaaba Karaam (Radiyahlaahu'anhum) Ne Usey “Falaah” Ya'ni “Kaamyaabi” Ka Naam Diya Hai.

AADMI KI BEHTAREEN NAFAL NAMAAZ WOH HAI JO GHAR MEIN PADHI JAAYE.

Zaid Bin Saabit (Raziyallaahu Anhu) Se Rivaayat Hai Ke,

Rasool Allaah (ﷺ) Ne Khajoor Ki Shaakhon Ya Boriye Se Ek Makaan Chotey Se Hujrey Ki Tarah Banaaliya Tha. **Wahaan Aakar Nabi (ﷺ) Namaaz Padha Karte The, Kuch Log Bhi Wahaan Aagaye Aur Unho Ne Nabi (ﷺ) Ki Iqtidaa Mein Namaaz Padhi. Phir Sab Log Doosri Raat Bhi Aagaye Aur Tehrey Rahey Lekin Nabi (ﷺ) Ghar Hi Mein Rahey Aur Baahar Unke Paas Tashreef Nahin Laaye.**

Log Aawaaz Buland Karne Lagey Aur Darvaazey Par Kankariyaan Maarein Tou Nabi (ﷺ) Ghussah Ki Haalat Mein Baahar Tashreef Laaye Aur Farmaaya:

“Tum Chaahtey Ho Ke Hamesha Yeh Namaaz (Taraaveeh) Padhte Raho Taaki Tum Par Farz ho Jaaye (Phir Us Waqt Mushkil Ho) Dekho Tum Nafal Namaazein Apne Gharon Mein Hi Padhaa Karo. Kyun Ke Farz Namaazon Ke Siwa Aadmi Ki Bahtareen Nafal Namaaz Woh Hai Jo Ghar Mein Padhi Jaaye.” [Al-Bukhaari : 6113]

2. Insaan Ki Sab Se Afzal Nafal Namaaz Uske Ghar Mein Hai.

Zaid Bin Saabit (Raziyallaahu Anhu) Se Rivaayat Hai,

Nabi (ﷺ) Ne Masjid (Nabawi) Mein Chataayi Se Gheyr Kar Ek Hujrah Banaaliya Aur (Ramazaan Ki) Raaton Mein Uske Andar Namaaz Padhney Lagey, Phir Aur Log Bhi Jamaa Ho Gaye Tou Ek Raat Nabi (ﷺ) Ki Aawaaz Nahin Aayi Logon Ne Samjha Ke Aap (ﷺ) So Gaye Hain, Isliye Un Mein Se Ba'z Khanghaarney Lagey Taaki Aap Baahar Tashreef Laaein,

Phir Nabi (ﷺ) Ne Farmaaya: “Main Tum Logon Ke Kaam Se Waaqif Hoon, Yahaan Tak Ke **Mujhe Darr Hua Ke Kahin Tum Par Yeh Namaaz (Taraaveeh) Farzna Kar Di Jaay Aur Agar Farz kar Dee Jaaye Tou Tum Usey Qaayam Nahin Rakh Sakogey,** Pas Aye Logon ! Apne Gharon Mein Yeh Namaaz (Taraaveeh) Padho Kyun Ke **Farz Namaaz Ke Siwa Insaan Ki Sab Se Afzal Namaaz Uske Ghar Mein Hai.”**

[Saheeh Al-Bukhaari, Hadees : 7290]

JAB NAMAASI KO OONG AANEY LAGEY TOU KYA KARE.

Abu Hurairah (Raziyallaahu Anhu) Se Rivaayat Hai, Nabi (ﷺ) Ne Farmaaya :

“Tum Mein Se Koi Shakhs Jab Raat Ko Qiyaam Kare, Phir Uski Zabaan Par Qur-aan Mushkil Ho Jaay Aur Usey Pata Na Chaley Ke Woh Kya Keh Raha Hai Tou (Usey Chaahiye Ke) Woh Leyt Jaaye.”

FAAEDAH: Qur-aan Mushkil Hone Ka Matlab Ye Hai Ke Oong Ki Wajah Se Qur-aan Padhna Mushkil Ho Jaaye Aur Neend Ki Wajah Se Apne Kahey Huye Alfaaz Bhi Samajh Mein Na Aa Rahey Hoon Tou Namaaz Aur Tilaavat Khatm Karke Soney Ke Liye Leyt Jaana Chaahiye. [Sunan Ibn Maajah, Hadees (Saheeh) : 1372]

QUR-AAN KO KITNE DIN MEIN PADHNA CHAAHIYE ?

Raavi-e-Hadees Abdullaah Bin Amr (Raziyallaahu Anhu),

Kehte Hai Ke Maine Kaha: Aye Allaah Ke Rasool ! Main Kitne Dinon Mein Qur-aan Padhun ?

Nabi (ﷺ) Ne Farmaaya: **“Ek Maheeney Mein.”**

Unho Ne Kaha: Main Is Se Zyaada Ki Taaqat Rakhta Hoon. Aboo Moosa Ne Yeh Jumlah Baar Baar Dohraaya, Ya’ni Unho Ne Us Muddat Mein Kami Chaahi,

Bil Aakhir Nabi (ﷺ) Ne Farmaaya: **“Saat (7) Dino Mein Padho.”**

Unho Ne Kaha: Main Isse Bhi Zyaada Taaqat Rakhta Hoon.

Rasool Allaah Ne Farmaaya: **“Jis Shakhs Ne Teen (3) Din Se Kam Mein Qur-Aan Padha, Us Ne Usey Samjha Hi Nahin.”**

[Sunan Abu Daawood, Hadees [Saheeh]: 1390]

RAMAZAAN KE AAKHRI DUS (10) DINON MEIN ZYAADA IBAADAT KARNA.

Aaishah (Raziyallaahu Anha) Se Rivaayat Hai Ke,

Jab (Ramazaan Ka) Aakhri Ashrah Aata Tou Nabi (ﷺ) Apna Tahband Mazboot Baandhtey The (Ya'ni Apni Kamar Poori Tarah Kass Letey) **Aur Un Raaton Mein Aap Khud Bhi Jaagtey Aur Apne Ghar Waalon Ko Bhi Jagaaya Karte The."**

[Saheeh Al-Bukhaari, Hadees : 2024]

TASHREEH: Kamar Kass Leney Ka Matlab Yeh Hai Ke Aap Is Ashrah Mein Ibaadat ilaah Ke Liye Khaas Mehnat Karte. Khud Jaagtey Ghar Waalon Ko Jagaatey Aur Raat Bhar Ibaadat Ilaahee Mein Mashghool Rehte.

Aur Nabi (ﷺ) Ka Yeh Saara Amal Ummat ki Ta'leem Ke Liye Tha. Allaah Ta'aalaa Ne Qur-aan Paak Mein Farmaaya: **Allaah Ke Rasool Mein Tumhaare Liye Behtareen Namoonaa (Example) Hai...** [Al-Qur-aan, 33:21]

Unki Iqtidaa (Follow) Karna Tumhaari Sa'aadat Mandi (Happiness) Hai Yoon Tou Hamesha Hi Ibaadat ilaahi Karna Bada Sawaab Hai Lekin Ramazaan Ke Aakhri Ashrey Mein Ibaadat ilaahi Karna Bohat Hi Bada Sawaab Hai, Lihaaza Un Ayyaam Mein Jis Qadar Bhi Ibaadat Ho Sakey Ghaneemat Hai.

SHABE-E-QADR KA BAYAAN.

Raavi-e-Hadees Aaishah (Radiyah'aahu'anha),

Rasool Allaah (ﷺ) Ne Farmaaya: **“Shab Qadr Ko Ramazaan Ke Aakhri A'shrah Ki Taaq Raaton Mein Dhoondo.”** [Saheeh Al-Bukhaari, Hadees : 2017, 2020]

NOTE: Taaq Raatein Ya'ni 21, 23, 25, 27, 29.

LAILATUL QADR KI RAAT KA ILM KIS WAJAH SE UTHAALIYA GAYA ?

Raavi-e-Hadees **Ubaadah Bin Saamit** (Raziyallaahu Anhu),

Rasool Allaah Hum Mein Shab-e-Qadr Ki Khabar Deney Ke Liye Tashreef Laarahey The Ke Do (2) Musalmaan Aapas Mein Kuch Jhagdaa Karne Lagey.

Is Par Nabi (ﷺ) Ne Farmaaya :

"Mai Aaya Tha Ke Tumhein Shab-e-Qadr Bataadun Lekin Fulaan Aur Fulaan Ne Aapas Mein Jhagdaa Karliya. Pas Us (Shab-e-Qadr) Ka ILM Uthaaliya Gaya. Aur Ummeed Yahi Hai Ke Tumhaare Haqq Mein Yahi Behtar Hoga.

Pas Ab Tum Uski Talaash (Aakhri Ashrey Ki) Nau (9) Ya Saat (7) Ya Paanch (5) (Ki Raaton) Mein Kiya Karo." (Ya'ni 29th, 27th Aur 25th Ramazaan Ko Talaash Karo)."

[Saheeh Al-Bukhaari, Hadees : 2023]

LAILATUL QADR MEIN IBAADAT.

Raavi-e-Hadees Abu Hurairah (Raziyallaahu Anhu),

Rasool Allaah (ﷺ) Ne Farmaaya :

“Jo Koi Shab Qadr Mein Eimaan Ke Saath Aur Husool Sawaab Ki Niyat Se Ibaadat Mein Khada Hua Us Ke Tamaam Pehle Gunaah Bakhsh Diye Jaaein Gey Aur Jis Ne Ramazaan Ke Rozey Eemaan Ke Saath Aur Sawaab Ki Niyat Se Rakhey **Uske Pehle Tamaam Gunaah Muaaf Kar Diye Jaaengey.**”

[Saheeh Al-Bukhaari, Hadees : 1901 ; Saheeh Muslim : 1780-81 ; An-Nasaai : 2204, 2205]

*** Har Amal Ke Liye Niyat Ka Durust Hona Zaroori Hai, Rozah Bhi Behtareen Amal Hai. Basharte ke Khuloos Dil Ke Saath Mahaz Allaah ki Razaa Ki Niyat Se Rakha Jaaye.**

* Aur Hukm Ilaahi Par Yaqeen Hona Bhi Shart Hai Ke Mahaz Adaaeygi Rasm (Following Tradition) Na Ho Phir Na Sawaab Milega Jo Is Hadees Mein Zikr Hai.

Soorah Al-Qadr, Soorah No.97

*** Is Soorat Ke Makki Aur Madani Hone Mein Ikhtilaaf Hai.** Is Ki Vajah Tasmiyah (Naam Rakhney) Mein Bhi Ikhtilaaf Hai.

* Qadrun Ke Ma'ni Qadr Va Manzilat Bhi Hain, Isliye Isey Shab Qadr Kehte Hain, Is Ke Ma'ni Andaaza Aur Faisla Karna Bhi Hain, Is Mein Saal Bhar Ke Liye Faisley Kiye Jaatey Hain, Isliye Isey Lailatul-Hukmi Bhi Kehte Hain, Iske Ma'ni Tangi Ke Bhi Hain.

*** Is Raat Itni Kasrat Se Zameen Par Farishtey Uartey Hain Ke Zameen Tang Ho Jaati Hai. Shab Qadr Ya'ni Tangi Ki Raat,** Ya Isliye Yeh Naam Rakha Gaya Ke Is Raat Jo Ibaadat Ki Jaati Hai, Allaah Ke Haan Uski Badi Qadar (Value) Hai Aur Is Par Bada Sawaab Hai. Iske Ta'yyun (Deployment) Mein Bhi Bohat Shadeed Ikhtilaaf Hai.

[SOURCE: Fathul-Qadeer]

* Taahum Ahaadees Va Aasaar Se Vaazih Hai Ke Yeh Ramazaan Ke Aakhri Ashrah Ki Taaq Raaton (21,23,25,27,29) Mein Se Koi Ek Raat Hoti Hai. [Al-Bukhaari : 2017, 2020]

* **Isko Mubham (Uljha Hua) Rakhney Mein Yahi Hikmat Hai Ke** Log Paanchon (5) Hi Taaq Raaton Mein Iski Fazeelat Haasil Karne Ke Shauq Mein, Allaah Ki Khoob Ibaadat Karein.

LAILATAL QADR KA MAQSAD KYA HONA CHAAHIYE ?

Shaikh Muhammad Bin Umar Baazmool Ne Kaha :

Lailatul Qadr Ka Maqsad Yeh Nahin Hona Chaahiye Ke Nafal Namaaz Ki Ta'daad Mein Izaafa Kiya Jaaye Jaisa Ke Nabi (ﷺ) Ke Amal Se Saaf Zaahir Hai Ke Aap Ne Ramazaan Ho Ya Ghair Ramazaan Mein Gyaarah (11) Raka't Se Zyaada Namaaz Nahin Padhi. [Saheeh Al-Bukhaari : 2013]

Aur Jab Ramazaan Ka Aakhri Ashrah Aata Tou Nabi (ﷺ) Apni Kamar Kass Letey Is Ka Yeh Matlab Nahin Hai Ke Aap Namaazon Ki Ta'daad Mein Izaafa Karte Balke Aap Aakhri Ashrah Mein Itikaaf Karte. Jaisa Ke Ahaadees Aur Seerat Mein Maujood Hai.

Is Raat Mein Aisa Nahin Hai Ke Kuch Ibaadat Ko Khaas Kar Liya Jaaye. Nahin Is Raat Ka Yeh Maqsad Nahin. Balke Maqsad Tou Yeh Hai Ke Is Raat Mein Duaa Aur Allaah Ka Zikr Zyaada Kiya Jaaye. Jaisa Ke Aaishah Ne Nabi (ﷺ) Se Poocha Aye Allaah Ke Rasool ! Agar Main Lailatul-Qadr Paalun Tou Kya Duaa Maangun ? Nabi (ﷺ) Ne Farmaaya: Yun Kehna :

“Aye Allaah ! Beshak Tu Bohat Zyaadah Darguzar Karney Waala Hai, Tu Darguzar Karna Pasand Karta Hai, Lihaazaa Mujhse (Meray Gunaahon Ko Darguzar Farmaa.”

[Sunan Ibn Maajah: 3850 ; At-Tirmizee : 3513]

Beshak Nabi (ﷺ) Ne Humein Naa Hi Namaaz Ki Ta'daad Badhaaney Ki Aur Na Kisi Ibaadat Ko Khaas Karne Ki Ta'leem Dee Hai. Balke Nabi Ne Humein Us Duaa Ko Padhney Ki Ta'leem Dee Hai Jo Aaishah (Raziyallaahu anha) Ko Batlaayi Hai.

SOURCE: [Http://Www.Sahab.Net/Forums/Index.Php?Showtopic=153433](http://Www.Sahab.Net/Forums/Index.Php?Showtopic=153433)

Bin Baaz Kehte Hain Ke :

"Jo Koi Shakhs Ramazaan Ke Maheeney Mein Aakhri Ke Poorey Dus (10) Raaton Mein Qiyaam Kare (Ya'ni Namaazein Ya Phir Zikr Kare) Tou Yaqeenan Usne Lailatul Qadr Ko Paaliya." [Al-Ikhtiyaaraat, Vol-15, Pg : 430]

ALLAAH TA'AALAA KA HAR RAAT KO AASMAANI DUNYA (NEAREST HEAVEN) PAR AANA.

Rasool Allaah (ﷺ) Ne Farmaaya: **"Hamaara Parvardigaar Buland Barkat Waala Har Raat Ko Us Waqt Aasmaani Duniya Par Aata Hai Jab Raat Ka Aakhri Tihaai (Last Third) Hissah Rah Jaata Hai.** Woh Kehta Hai Koi Mujh Se Duaa' Karne Waala Hai Ke Main Uski Duaa' Qubool Karun, Koi Mujhse Maangney Waala Hai Ke Main Usey Doon, Koi Mujhse Bakhshish Talab Karne Waala Hai Ke Main Usko Bakhsh Doon."

FAAEDAH: Ramazaan Mein Hum Log Sehri Karne Ke Liye Tou Uthtey Hi Hai Aur Usi Dauraan Allaah Ta'aalaa Ka Aasmaani Duniya Par Aana Bhi Hota Hai. **Isliye Humein Chaahiye Ke Jitna Ho Sakey Us Waqt Mein Allaah Ta'aalaa Se Duaa'ein Maangey Aur Muaafi Talab Karein Aur Agar Ho Saka Tou Thodi Der Sehri Se Pehle Uthkar Namaaz Bhi Padhle** Taaki Nabi (ﷺ) Ki Sunnat Par Bhi Amal Ho Jaaye Aur Uska Sawaab Bhi Mil Jaaye. Aur Allaah Ta'aalaa Ki Rahmat Se Faaedah Uthaaein.

[Saheeh Al-Bukhaari, Hadees : 1145 ; Saheeh Muslim : 1772 ; Abu Daawood : 4733]

EK DIN YA EK RAAT KA ETEKAAF.

Raavi-e-Hadees Umar (Raziyallaahu Anhu),

Unho Ne Qubool Islaam Se Pehle **Ek Raat Ke Etikaaf Ke Nazar (Mannat) Maani Thi** (Jo Islaam Laaney Tak Poori Na Kar Sakey The), Chunaache Unho Ne Nabi (ﷺ) Se Mas-Ala Dariyaft Kiya Tou **Nabi (ﷺ) Ne Unhein Itikaaf Karne Ka Hukm Diya.**

[Sunan Ibn Maajah, Hadees : 1772 ; Al-Bukhaari : 2032, 2042, 2043, 6697]

FAAEDAH: Itikaaf Ek Din Ya Ek Raat Ka Bhi Ho Sakta Hai. Agar Koi Shakhs Islaam Qubool Karney Se Pehley Kisi Neyk Kaam Ka Iraada Kare Tou Islaam Qubool Karne Ke Ba'd Woh Kaam Karlana Chaahiye,

Albatta Agar Kisi Ghair Shar'ee Kaam Ka Iraadah Ho To Usey Poora Nahin Karna Chaahiye. Allaah Ke Liye Nazar (Mannat) Maanna Ibaadat Hai, Lihaaza Aisi Nazar Poori Karna Zaroori Hai.

RASOOL ALLAAH (ﷺ) AUR AAP KI AULAAD BANU HAASHIM VA BANU MUTTALIB PAR ZAKAAT HARAAM HAI.

Raavi-e-Hadees Abu Hurairah (Raziyallaahu Anhu),

Hasan Bin Ali (Raziyallaahu Anhuma) Ne Ek Khajoor Sadaqah Ki Apne Mooh Mein Ley Kar Daalli Tou Rasool Allaah (ﷺ) Ne Farmaaya :

“Thu Thu Phenk Dey Usko Kya Tu Nahin Jaanta Ke Hum Log Sadaqah Nahin Khaatey.” [Saheeh Muslim, Kitaab Uz-Zakaat , Hadees : 2473]

Shu'bah Se Yahi Rivaayat Aati Hai Aur Us Mein Yeh Hai Nabi (ﷺ) Ne Farmaaya: **“Hum Par Sadaqah Halaal Nahin.”** [Saheeh Muslim, Kitaab Uz-Zakaat , Hadees : 2474]

NABI (ﷺ) AUR AAP KI AULAAD PAR HADIYAH HALAAL HAI.

Raavi-e-Hadees (Ummul Mumineen) Aaishah (Radiyahallahu'anha),

Ke Kuch Gaaye Ka Goasht Laaye Nabi (ﷺ) Ke Paas Aur Kisi Ne Kaha: Yeh Gosht Sadaqah Ka Hai Jo Bareerah (Radiyahallahu'anha) Ko Mila Tha Nabi (ﷺ) Ne Farmaaya: **“Un (Ya'ni Bareerah (Radiyahallahu'anha) Par Sadaqah Hai Aur Hum Ko Hadiyah”**. [Saheeh Muslim, Kitaab Uz-Zakaat, Hadees : 2486]

SADAQAH-E-FITR KA BAYAAN

Raavi-e-Hadees Ibn Abbaas (Raziyallahu Anhu),

Unho Ne Farmaaya: Rasool Allaah (ﷺ) Ne Rozey Ko Laghoo Aur Naa Munaasib Baaton (Ke Gunaah) Se Paak Karne Ke Liye Aur Miskeenon Ko Khaana Khilaaney Ke Liye Sadaqah Fitr Muqarrar Farmaaya. **Jis Ne Namaaz (Eid) Se Pehle Yeh Adaa Kardiya, Uska Yeh Qubool Shudah Sadaqah Hai Aur Jis Ne Namaaz Ke Ba'd Adaa Kiya Tou Woh To Ek Aam Sadaqah Hai (Sadaqah Fitr Nahin).**

[Sunan Ibn Maajah, Abwaab Uz-Zakaat, Hadees (Hasan) : 1827]

FAAEDAH: Naafi' (Rahimahullah) Ne Farmaaya: “Sahaabah Karaam (Radiyahallahu'anhum) Eid Se Ek (1) Do (2) Din Pehle Hi Sadaqah Fitr Adaa Kardiya Karte The.” [Saheeh Al-Bukhaari, Hadees : 1511]

FITRAANAH (SADAQAH FITR) KI MIQDAAR.

*** Fitraanah Har Musalmaan Shakhs Par Farz Hai, Aur Is Ki Adaayegi Har Woh Shakhs Karega Jis Ke Paas Apne Aur Apne Ahl Wa Ayaal Ke Liye Eid Ke Din Aur Raat Ka Kharch Ho Us Ke Liye Ek Saa' Fitraanah Adaa Karna Farz Hai.**

*** Is Ki Daleel Ibn Umar Ki Yeh Hadees Hai, Woh Bayaan Karte Hai Ke:**

“Rasool Allaah (ﷺ) Ne Ek Saa Khajoor Ya Ek Saa' Jau Har Musalmaan Mard Wa Aurat, Azaad Aur Ghulaam, Chotey Aur Badey Par Fitraanah (Sadaqah Fitr) Farz Kiya, Aur Hukm Diya Ke Logon Ke Eid Ki Namaaz Ke Liye Nikalney Se Qabl Adaa Kiya Jaaye.” [Saheeh Al-Bukhaari : 1503]

*** Aur ilaaqey Ki Khuraak Maslan Chaawal (Rice) Waghairah Ka Ek (1) Saa' Adaa Karney Se Fitraanah Adaa Ho Jaaeyga.**

*** Yahaan Saa Se Muraad Shar'ee Saa Hai Aur Woh “Chaar (4) Chullu Ke Ek (1) Mutadil (Normal) Shakhs Ke Dono Haath Matusat (Average) Taur Par Bharey Hoon” Saa' Bantey Hain.**

*** Is Paimaney Ka Andaazah 5:1/3 Ratal , Ya'nee Taqreeban Dhaai Kilo (2.50 Kg) Aur Ba'z Ke Nazdeek 2100 Gram Hai.**

*** Aur Agar Fitraanah Adaa Karna Tark Kar Dey Tou Woh Gunahgaar Hai Aur Us Ki Qazaa Waajib Hogi.**

*** Yaad Rahey Fitraanah Wohi Saheeh Maana Jaayega Jis Ka Rasool Allaah (ﷺ) Ne Hukm Diya Aur Woh Yeh Hai Ke Anaaj Aur Ghallah (Wheat or Any Other Cultivated Cereal Crop Used As Food) Ki Soorat Mein Adaa Kiya Jaaye, Roopey (Rupees), Riyaal Ya Dollar (Currency) Fitraanah Ke Taur Par Adaa Karna Jaaez Nahin**

* Jaisa Ke Namaaz, Rozah, Zakaat, Hajj Aur Doosre Ibaadaat Mein Se Har Ek (1) Ka Alag Alag Tareeqah Nabi (ﷺ) Ne Ummat Par Vaazih Farmaaya.

* **Aur Har Qism Ki Ibaadat Tab Hi Qubool Hogi Jab Nabi (ﷺ) Ke Bataaye Huye Tareeqey Ke Mutaabiq Kee Jaaye,**

* Aisey Hi Sadaqah Fitr (Fitraanaah) Ka Tareeqah Bhi Ummat Ko Sikhlaaya Jo Ke Anaaj Aur Ghallah Ki Soorat Mein Adaa Kiya Jaayega, Na Ke Currency Ya Kisi Aur Cheez Se.

* Allaah Ta’aalaa Se Duaa Hai Ke Woh Hum Sab Ko Taufeeq Ataa Farmaaye, Aur Hamaare Aur Aap Ke Qaul Wa Amal Ki Islaah Farmaaye. Allaah Ta’aalaa Hi Taufeeq Bakhshney Waala Hai.

HALAAL KAMAAYI SE KHAIRAAT KARNE KI FAZEELAT.

Raavi-e-Hadees Abu Hurairah (Raziyallaahu anhu),

Rasool Allaah (ﷺ) Ne Farmaaya :

“Jis ne Halaal Kamaai Se Ek Khajoor Ke Baraabar Sadaqah (Khairaat) Ki Aur Allaah Tak Halaal Kamaai Hi Ki Sadaqah (Khairaat) Pohanchti Hai, Tou Allaah Usey Apne Daayein (Right) Haath Se Qubool Kar Leta Hai

Aur Sadaqah (Khairaat) Karne Waale Ke Liye Usey **(Us Khairaat Ko) Is Tarah Badhaata Rahta Hai Jaise Koi Tum Mein Se Apne Jaanvar Ke Bachchey Ki Parvarish Karta Hai (Khila Pilaakar), Yahaan Tak Ke Woh (Sadaqah) Pahaad (Mountain) Baraabar Ho Jaati Hai.”** [Saheeh Al-Bukhaari, Hadees : 7430]

ZAKAAT DIYA KARO ISSE PEHLE KE KOI LENEY WAALA BAAQI NA RAHEY.

Nabi Kareem (ﷺ) Ne Farmaaya: **“Qiyaamat Aaney Se Pehle Maal Va Daulat Ki Is Qadar Kasrat Hojaayegi Aur Log Is Qadar Maaldaar Ho Jaaengey Ke Us Waqt Saahib-e-Maal Ko Uski Fikr Hogi Ke Uski Zakaat Kaun Qubool Kare,**

Aur Agar Kisi Ko Dena Bhi Chaahega Tou Usko Yeh Jawaab Milega Ke Mujhe Is (Zakaat) Ki Haajat (Zaroorat) Nahi Hai.”

[Saheeh Al-Bukhaari, Kitaab-uz-Zakaat, Hadees : 1412]

EID KA KHUTBAH SUNNA WAAJIB NAHI HAI.

Raavi-e-Hadees Abdullaah Bin As-Saaib (Raziyallaahu Anhu),

Main Rasool Allaah (ﷺ) Ke Haan Eid Mein Haazir Tha.

Nabi (ﷺ) Jab Namaaz Se Faarigh Huye Tou Farmaaya: **“Hum Khutbah Detey Hain Tou Jo Pasand Kare Baith Jaaye, Aur Jo Jaana Chaahey Chala Jaaye.”**

[Sunan Abu Daawood, Hadees [Saheeh] By Albaani : 1155]

EID GAAH MEIN EID KI NAMAAZ KE ALAAVAH KOI NAMAAZ NAHIN.

Raavi-e-Hadees Ibn Abbaas (Raziyallaahu Anhu),

Rasool Allaah (ﷺ) Eid-ul-Fitr Ke Roaz Nikley (Eid Ki) Do (2) Rakatein Padhin. **Usse Pehle Ya Uske Ba'd Koi Namaaz Nahin Padhi.**

[Sunan Abu Daawood, Hadees [Saheeh] : 1159 ; Al-Bukhaari : 964]

EID GAAH KE LIYE EK RAASTEY SE JAANA AUR DOOSREY RAASTEY SE WAAPAS AANA

Rasool Allaah (ﷺ) Eid Ko Jaaney Ke Liye Ek Raastah Ikhtiyaar Farmaaya Aur **Waapasi Mein Doosrey Raastey Se Tashreef Laaye.**

[Abu Daawood, Hadees [Saheeh] By Albaani : 1156]

FAAEDAH: Yeh Amal Mustahab Hai Jab Ke Saheeh Al-Bukhaari Mein Jaabir Bin Abdullah (Raziyallaahu Anhu) Se Rivaayat Hai Farmaate Hain Ke Nabi (ﷺ) Jab Eid Ka Din Hota To (Aatey Jaatey) Raasta Tabdeel Karte The. [Al-Bukhaari : 986]

EID KI MUBAARAK BAAD DENA.

Jab Rasool Allaah (ﷺ) Ke Sahaabah (Radiyallaahu'anhum) Eid Ke Din Mila Karte Tou Kaha Karte The. **“Taqabbalal-laahu Minnaa Wa Minkum”**

TARJUMAH: Allaah Ta'aalaa Hum Se Aur Tum Se Qubool Farmaaye.

[Fathul-Baari : 2/446]

Muhammad Bin Ziyaad (Rahimahullaah) Bayaan Karte Hain Ke :

Main Abu Umaamah (Raziyallaahu Anhu) Aur Nabi (ﷺ) Ke Deegar Sahaabah (Raziyallaahuanhum) Ke Saath Tha Woh Eid Se Waapas Aaney Par Ek Doosrey Se Kehte The :

“Taqabbalal-laahu Minnaa Wa Minka”

Allaah Ta'aalaa Hum Se Aur Aap Se Qubool Farmaaye.

[Al-Mughni : 3/294 , 295 ; Al-Mujam-Al-Kabeer: 17589 ; Majmoo' Az-Zavaaed : 3255]